

The American Friend

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Vol. XXIX No. 24

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Provided by the Board on Christian Education—Edited by Percy M. Thomas

For November 23—Praying and Giving Thanks

(Matthew 6:5-15; Ephesians 5:20;
I Thessalonians 5:16-18)

PRAYER AND ITS REWARD

Short prayers are long enough if they are active prayers. Many prayers of the Bible were short ones which went straight to the heart of God. The prayer that Jesus taught his disciples was brief, as was the prayer of the publican, "God, be merciful to me, a sinner"; and David's prayer, "O, Lord, I beseech thee, deliver my soul," and the mother's prayer in Matthew 15:25, "Lord, help me." Those three monosyllables which the mother uttered were a warm, persistent and courageous prayer which received a tender reward.

The best formula for prayer known to the writer is: "Never be anxious, but always make your requests known to God in prayer and supplication with thanksgiving. So shall God's peace, that surpasses all dreams, keep guard over your hearts and minds in Christ Jesus." (Phil. 4:6-7, Moffatt's Translation). Theory without action can never become buoyant and effectual in any life, in temporal or spiritual things.

We should never forget to give God a receipt for blessings received. Joseph Parker once said, "Never go to God for new blessings before you have given him a receipt for old ones." Paul put it simply, "In everything give thanks"—even for the bumps that jolt the selfishness, the pride and conceit out of our minds and hearts. Many of these knocks have hammered sense into us, and doing without things has quickened our appreciation of spiritual values.

Not everybody knows how to pray. The disciples asked a good question when they said, "Teach us to pray *as we ought*." The prayer, "Father in Heaven, we thank thee," illustrates the praise and thanksgiving which a prayer should be. Thanks should be given because his help comes not too early, nor too late, but when it is most needed.

Listening to God can be far more thrilling than listening to one's favorite broadcast. "Meditation" is a picture word which means "into the middle of," centered, in tune with the Infinite, ready for communion with God. In it, likewise, disturbing noises bring interference and annoying static.

In electrical mechanics, power depends

upon good connections. In any electric shop, good connections go in two directions: inward toward the source of power and outward for use. When either connection is broken, the machine is out of communion, and there can be no power. Close communion furnishes power for use. The word "return," which is found all through the Bible, is the word for those who are out of communion with God.

In our practical, modern life, there is a greater need than ever for prayer, for in it true values are faced. Friends are in the danger of getting stuck in the realm of already-achieved tasks. The virtues of our spiritual ancestors are comfortable and good to look upon, if we pause before them as we do before a good picture. But to keep the quality of service of our forebears, we must know that it can be achieved only with faith, prayer and works.

Yes, prayer has chained and bridled the passions of man; and has put to flight the enemies of truth. What has not prayer done for good! What is prayer doing for you, your family, your church and your community? Christ's example was so fine that it will take us very, very long to become like him. But we can accomplish many of his graces—his faith, hope, love, humility, gentleness, selflessness, thankfulness and spirituality. In prayer may come a congenial atmosphere where these graces may grow and constantly increase.

WILLIAM J. SAYERS.

Muncie, Indiana.

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For November 30—Christian Love (John 13:34, 35. I Corinthians 13:1-13)

PROVING LOVE IN ACTION

The fullness of our love is to be judged not by what we say about Christ, but by what we do for him. The love-meter shows the measure of our love when we are serving our fellowmen. It is easy to say, "I love thee" in such a way as to make it sound big, but the real gauge is in our active answer, as was shown by Jesus when he asked, "Loveth thou me?"; then "Feed my sheep, feed my lambs."

The nine components of Paul's inspired intellectual prism are:

Patience, "Love suffereth long."

Kindness, "And is kind." Love makes us great in gentleness.

Generosity, "Love envieth not."

Humility, "Love vaunteth not itself, is not puffed up."

Courtesy, "Does not behave itself unseemly."

Unselfishness, "Seeketh not her own."

Good temper, "Is not easily provoked."

Guilelessness, "Thinketh no evil."

Sincerity, "Rejoiceth not in iniquity, but rejoiceth in the truth."

Paul is a good illustration of what the love of Christ can do. He was a man of very quick temper, yet able to bear slander and endure misunderstanding, because, in his own words, "the love of Christ constraineth us." The maturing Christian is shown by his maturing love. Things about us are transient but the love of God abides, a "love that never faileth." Joy is love in action, just as peace is love at rest.

Love can be the expellent of all elements unfavorable to happiness—within the heart and mind it generates all elements of spiritual joy. To the voice it gives tones of strength and tenderness; it searches for the good in disagreeable people; it is never glad when others go wrong but is gladdened by goodness. Love is willing to believe the good about people and very slow to believe evil. Only an unsanctified love can be morbid and constantly magnifying its ills.

The gift of love is needed to make learning effective—without it, the gift of prophecy, the gift of tongues, the gift of faith are nothing. There seems to be nothing so quietly aggressive as love—it endureth all things.

The critical faculty, when restrained by Christian love, is invaluable and a great blessing. Like the prospector hunting for gold, the Christian hunts for goodness and rejoices when he finds it. Love is ever gladdened by goodness and always short to expose shortcomings. Well might we follow the little girl who said to her playmate, "I know something good about you."

This little story entitled "Theology" is a good closing. One day some children were quarreling and calling each other names. "You are stupid," said one, "if you were not, you would think as I do." Another said, "If you were not wholly blind, you would see with my eyes." "Your ignorance is what troubles me," said a third. "But ignorance is not so bad as ill-will," said the fourth.

Just then came by the Angel-Who-Understands-Things. "What are you quarreling about, children?" asked the angel. "The god of strife, I presume."

"No," cried one, "he is the god of peace."

"He is the god of wisdom," said another.

"He is the god of love," said the third.

"Indeed," said the Angel-Who-Understands-Things, "I never would have thought it."

WILLIAM J. SAYERS.

THE AMERICAN FRIEND

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How It Seems to Us

In a letter appealing for adherence and support, a new organization that has been formed to combat intolerance begins by attacking two or three distinguished Americans with whose opinions it disagrees! So is tolerance betrayed in the house of its alleged friends. Anyway, the tragic need for this precious metal of the spirit is thus demonstrated.

A publication comes to the Editor regularly, addressed to "The American Mind." Query: Is this subtle flattery or a personal affront? If there is such a thing as the American Mind, we have a growing suspicion that there's nobody home these days.

There is a credit as well as a debit side in the national ledger of public sentiment on the war, as entries are made from day to day. On the credit side may be recorded the wide public interest in helping to secure the kind of peace after the war that will be just and durable—a peace in which the human intangibles will be taken into account. In short, the gross greed, the devious intrigues and the wily stratagems that marked the treaty conferences in 1918, must not happen again. Toward this end, Herbert Hoover has made an important contribution in his articles, "The First American Crusade," which have appeared in the first three November issues of *The Saturday Evening Post*. In presenting the story of the sordid bickerings at Paris when American idealism, as represented by President Wilson, and to which the Allies had subscribed as the basis of peace, was "sold down the river," Herbert Hoover tacitly admonishes America to be on guard against being inveigled into becoming a party to another such tragedy.

Speaking of diplomacy, Daniel Webster had a word for it: "A diplomat is a person who is appointed to avert situations that would never occur if there were no diplomats."

In telling his soldier boys they will be "out of bounds" if they attend public meetings or churches of which he does not approve, the suddenly notorious Colonel Duncan is demonstrating how not to carry the "four freedoms" to Colorado; and the more

he tries to soften his unhappy autocratic pronouncement, the more baldly does it stand out. But how does this differ essentially from the action of the Civil Defense head in sending sermon outlines to the preachers of the country, suggesting how, once more, they may "present arms"?

Despite all the distressing developments at home and abroad, the return of the Thanksgiving season recalls unmeasured blessings for which to be grateful—blessings tangible and intangible, material and spiritual. Our sense of gratitude should be expressed by a few very definite determinations, among them these: that our material benefits be more evenly distributed among people for the comparative comfort of all; that our thanksgiving be extended through compassion (literally, suffering with) for the distraught and hungry millions in war-stricken lands, with whom we should share our abundance; and that we "here resolve" that those who "purchased with a great price" our blessings of religious liberty and civic freedom, shall not have lived in vain—that we continue to defend American democracy at the source, right here at home, by the enabling acts of daily living in our respective communities. Thus may we implement our gratitude.

After all, the beginnings of democracy are found in getting on well with one's neighbors—not only peaceably, which is comparatively easy, but understandingly and appreciatively. May all of us remember this, and especially those who despair of "doing anything about it" when the problems of securing a better world order are presented. In general, world situations—involving economic inequalities, social distinctions and differences in class, race and creed—are local community situations writ large. Right where we live, we may help set patterns for a more mutual, cooperative life which is indispensable for a better social order.

In considerable part, the significance of the Civilian Public Service camps lies in the fact that they become training grounds for effective democratic living. To begin with, these C. O. boys and men must learn to get on well together. Let no one assume

that this is an easy matter. Practically all that they have in common is their opposition to participation in war—and that on widely differing grounds. Intellectually, the men range from elementary grade level to that of the Ph. D.; vocationally, from manual day laborers to artists and authors; and religiously, from fundamentalists to rationalists. Educational programs begin in each camp, therefore, as reported by our C. P. S. committee, with learning to live to-

gether. The Harvard graduate finds himself with an iron welder from Pittsburgh. The Negro messenger boy learns to know a farmer from Iowa. Their lives and experiences and thoughts are different, and yet, as they get to know each other, they begin to realize that there is, underlying their relationships, a unity that binds them more powerful than the differences that divide and separate. And isn't that just what we all need to learn?

Life Now Has Meaning—How I Became a Friend

By Pernette L. Stevenson

TWO years ago I had never read a book on Quakerism, had never been in a meetinghouse, and had never spoken to a Quaker. Yet now I have become a "convinced Friend," and truly convinced in the sense that life will have for me something never realized before—a spiritual significance. Since my background is so clearly inadequate, it is obviously impossible for me to discuss Quakerism in itself. I must write as one who is still groping, grateful for what she has already found—so grateful as to want to write of it. To anyone who is dissatisfied with his present attitude toward life, and yet feels that a search for something different involves insuperable difficulties, I should like to tell how natural, unstudied, and yet how satisfying my approach has been; and how, after that approach, further study is confirming a kind of intuitive realization that the Friends could help me to "see life steady and see it whole." Now, then, I shall answer the question—not why it might be wise to become a Quaker, but how I happened to join the Religious Society of Friends, and how in my life from day to day I feel the impact of Quakerism.

I met a Quaker; I attended meeting; I talked with Quakers; I read; I pondered; in a stumbling way, I prayed.

Although I was brought up in the Protestant tradition, for at least fifteen years no church had had any particular place in my concern, nor did I sense a lack. It seemed possible to live day by day without too much thought, to keep busy with a multitude of jobs, to feel only superficial concern about the state of the world, and associate with people who too often lived also on a superficial plane. If one did stop to think of great problems in social or industrial life, the individual seemed too utterly impotent in making any change; and so again, keeping to the surface life seemed the practical way.

AWAKENED TO A DEFINITE DECISION

Yet gradually, and then only for moments, there was a kind of dissatisfaction—almost never put into words even to my most intimate friends. And then suddenly a friend of mine—a woman whose graduate work had been done in Biology—told me that for months she had been preparing to join the Catholic Church. We talked frankly for hours. She emphasized the failures of religion as she had known it. But I felt that I had never really connected my thought and actions with the religion I had conventionally accepted. Then and there I consciously faced the choice of renouncing a religion which had only a vague meaning for me, giving respectful attention to Catholicism, or attempting to find some sort of faith not altogether alien to my tradition, and yet far more mean-

ingful. Somehow I wanted to do something—then, immediately.

For a year or so I had been reading, carelessly, a mediocre neighborhood paper, filled with advertisements, recipes, and trivial personal items. But I had read, casually also, a column which appeared every week in this paper, a short column entitled, "Musings of a Quaker." I thought of its writer this Sunday, telephoned and asked him if I might see him sometime during the week. We made an appointment. He was the first Quaker I had ever met. We talked not all of Quakerism, but I believed that he believed in God; I did feel that he was patient with my dullness, and not shocked; he did help me to feel that there was a God who cared and that I too might find Him. This Friend did tell me I would be welcomed at the meeting for worship, and that I might come again. Although at that time I did not expect to attend the meeting, the desire to go increased as the days went on, and on the next Sunday I started off.

AT A FRIENDS MEETING FOR WORSHIP

In so far as I had done any thinking that week, it had been on the possibility of God and his love with implications of that belief, rather than upon any system of Christian thought; and even when I entered the Friends' meeting I was still not thinking of the Friends' ways. Yet when I sat in the meetinghouse, I did know that people were worshipping, and that it was good to be there. The silence was new to me, but by no means empty. There was again the feeling that religion was something essential to these men and women—that there was a reality in worship; there was a wistfulness on my part to share. At the close of the meeting I walked a bit self-consciously toward the door, pleased when people—a number of them—spoke to me; they seemed so genuinely friendly, though they said but little. That day I knew significance.

Between Sundays I tried, not altogether regularly, but somewhat better than spasmodically, to carry out the Quaker's suggestions for private worship. Thoughts not related to my narrow routine kept pressing upon me. I wanted morning worship. And so the Quaker meeting came to be a vital resource.

Now that I had to some extent experienced worship, and had associated with people for whom I felt a life of the spirit had meaning, I wanted to know something of what that faith was that made worship vital, and human beings as a group more true than groups I had known elsewhere. And so it was that I wanted to delve into Quaker beliefs and trace their significance for my own life. Finally I became a Friend.

SENSING THE SIGNIFICANCE OF GROUP WORSHIP

Since I feel unqualified to discuss Quakerism in general, all I can hope to do is to show some ways in which the beliefs and examples of Quakers have made me, even in this short time, modify my thought and actions, frequent and serious as relapses are.

In the days when I went to church more or less regularly, I used to feel dimly inspired, sometimes annoyed, by the service, but I thought always of "going to church" instead of worshipping privately, and yet at the same time with others, my worship a part of a larger worship. I can now hold the idea of God's revealing himself primarily in and through man. Rufus Jones has said, "If He is to be found at all, He must be sought wherein life rises in personality." The "Inner Light" in man, then, is the light of God. In the silence of the Friends' meeting, the long-familiar Biblical lines, "Be still and know that I am God," come true to me also, and the bond of knowing that other people there are trying to find him is as real as it is intangible. The words of members, spoken for the most part unassumingly, help in deepening faith and in keeping me from feeling alone in an undertaking difficult because for so long it was not attempted.

As God's nearness becomes more convincing, there inevitably comes greater spiritual sensitiveness—there can't be quite such a gap in action and thought between the moments of the meeting and all other times, and so I become critical in my own life of what I had taken for granted before. I have learned from personal experience and from the examples of Friends—both those known to me in daily life and through books—that there is a basis of reality in the Quaker's faith and in his manner of living for the testimonies to which he gives such persistent loyalty, and therefore it is inevitable that some of his testimonies will frequently shake me out of my selfishness. Two of these I shall now discuss.

Before requesting membership in the Society of

Friends, I asked the very direct question, "Is one justified in joining the Society of Friends when he is not convinced about pacifism?" The answer given by the first Quaker I had ever met was, "Yes, but we do expect you to think and study the problem. How long a time have you given to considering it?" I told him frankly that I had given very little thought to it. From that time he has never urged his position upon me, but I am fulfilling my promise to study and think. I thought then of pacifism as an isolated doctrine maintaining and supporting conscientious objection to war. Now I see pacifism as a fundamental attitude that forbids conflicts between one's religion and his daily life—that forbids conflicts between himself and *all* others that manifest themselves in actions of unthinking or deliberate cruelty.

Now I understand better the position of the man who, attempting to follow his Inner Light, interpreted as honestly as possible by his conscience, places his conscience beyond the rationalization of compromise, no matter how much, during times of war or superficial peace, sluggish indifference or fear of social disapproval may demonstrate the expediency of keeping practical life and religion comfortably separated. I am convinced that a negative pacifism alone is futile and that a more vigorous pacifism is extremely difficult, and can be developed only over a long period of actively unselfish living. And at that I haven't yet arrived. Yet my respect is great for those who have. Moreover, the fact that to some people religion can make such a demanding challenge is a forceful proof that God does reveal himself to man, and that man can and does hear. Takeo Iwashashi has said: "The true Christian is he who puts into modern life the word and the deed of God. But in order to be a true Christian, it is necessary, while holding to the actual, to transcend it, and to change the super-actual into the actual." The Quakers in their work during war and peace have to some extent done this.

A GROWING FEELING OF BROTHERHOOD

As soon as I consider at all seriously the teaching, "Love thy neighbor as thyself," with Christ's interpretation of the word "neighbor" which forms a religious justification of pacifism, I squirm at my own selfishness, and at my prejudices towards those who differ radically from me in background and race. I remember when my only concern about Negro housing was that Negroes moving into my neighborhood decreased the value of my house. For the past five years I have had an increasing number of Negroes in my high school classes, and I have always made a narrowly conscious effort to be just. But since I have become a Friend, my superficial sense of justice is changing into a real wish for understanding and friendliness, and my colored pupils have become for me more important, as one after another stands out by reason of her special needs, abilities and inner worth. They used to look all alike. But now I cannot forget my former pupil, who, three years after I had given her for Christmas, along with her thirty or forty classmates, a ten cent bottle of cologne, fancily wrapped, confided to me that she "still had some left." Nor can I forget the only colored secretary I ever had. My class, composed perhaps of one-third colored pupils, had recommended her when I asked their advice in selecting the most competent girl. She had the delightful habit of completing a job before I could find time to ask her to do it. But I am still distressed by another colored girl who told me that she had respect for only three white people. The effects of long-continued injustice last long.

My glib remarks about the Jews, some of which came from unthinking irritability and some perhaps from mere convention, have stopped, though I don't always have the

Thy Will be Done

"*Thine* be the power and glory!" Lord,
That is the hardest truth to learn:
Avid and fierce, our finite hearts
Covet all glory we can discern.

"*Ours* be the power and *ours* the glory!"
Thus plangently do our hearts proclaim;
Apes we trample, and apes we grasp
The ivory throne . . . the laurel of fame . . .

We lose the power; we lose the glory;
We lose the daily bread, O Lord!
We trample each other into the Pit
And Eden is walled by the Flaming Sword.

(Yet surely, Lord, Thy very light
Is the infinite spark in our finite clay:
It is our best that becomes our worst:
Thy will would have us the Lords of Day.)

O Lord, by the mercy of pain—by all
The bitter Hell that we make of Heaven—
By the downward slope of death's abyss—
Waken us, saved and thunder-riven.

Give us eyes to see what we blindly seek—
Eternity here within time's hour:
If we make the power and glory *Thine*,
Ours shall indeed be the glory and power.

E. MERRILL ROOT.

courage to protest at the comments of others. And there again, the implications of Quaker teaching have made me at least aware that one's own integrity and a corresponding respect for the vital spirit of all others, are more important than a comfortable conformity to the opinion of a group, an opinion based often upon hearsay, selfishness or deep-seated prejudice.

WIDER SENSE OF RESPONSIBILITY DESIRED

I think the strongest influences in drawing me out of spiritual dullness in which I had been living for so long were the Quaker worship, and the Quakers themselves. Consequently, I feel a special sensitiveness to both the finer aspects of each, and to any possible weakness in either. I find the silent portions of the meeting most essential; I wish they were longer. I wish too that more Friends took greater responsibility for speaking. There is a very special kind of inspiration in the words of a member who is also a minister, though not professional, for they more clearly prove the validity of religious experience in the life of a layman and in a lay group. But unless a religious sensitiveness is his throughout the week, which makes no room for arrogance or affectation, he cannot speak in meeting—or at least he should not, for his words only detract from the worship. On the other hand, Friends in a pastoral meeting tend to sit in passivity, adopting the human, but less spiritually mature attitude of shifting responsibility for the meeting to the pastor.

Both from my reading of Quaker history and from my own limited experience in Quaker meetings, I am confident that there is sometimes among a fair number of members a vital sense of responsibility for each meeting. But the spirit of active and yet very thoughtful concern, might well be more widespread. If Friends are to be in any sense spiritual leaders of social and religious movements, which for success require an astounding sense of moral responsibility among large numbers of people, they themselves must prove ability to accept a kind of fundamental responsibility for the small group—the local meeting of which they are a part.

A TIMELY ADMONITION GIVEN

While a greater number of Friends should attempt to realize more fully the potential benefit of the meeting for their present members, they could develop more imaginative discernment for the needs of people near them as well as for those who are far off. In my emergency, it

was a Quaker pastor from a Friends meeting near by to whom I first turned—and with no disheartening sense of disappointment, for both by his private conferences and his words in meeting, given without any of the dressing of pulpit elegance, he did help. But if there had been no pastor, could I have known how to make contact with a Friends meeting? Does the average meeting of either the programmed type or non-pastoral grow in a sensitiveness which enables its members to recognize in an outsider the occasional person who craves some independence of creed, a deep conviction of an immanent God whom one may worship directly, reverently and without ceremony, in union with men and women to whom religion is always meaningful and demanding? I wish that Friends, while holding to the values of their own meeting, might become more alert in ways of answering needs similar to those met in other meetings, and perhaps answered in part by the other type of meeting.

The small local meetings must not settle back in too easy satisfaction over the accomplishments of their Friends Service Committee, or in the pleasant intimacy of their own local group, and fail to become sincerely concerned about the religious problems of those with whom business and social contacts with members are more than casual. It has been startling to me to see people's amazement that a person not born a Friend could *become* a Quaker. The problem is difficult, perhaps especially for Friends, who are reticent, or for their friends who would be often of the sort who are reserved in speaking of privately fundamental issues. Yet the Quakers, insisting in their faith, and the best of them in their lives, that religion must be the question of paramount importance in actual daily life, cannot evade the baffling issue of its becoming central in many more lives before the testimonies upon which they have staked so much can possibly become realities in any great part of the world. And I hope, too, that the praise of outsiders, plus the congeniality of those within the group, will not engender a self-righteousness that will keep the local meeting complacently making distinctions in race and background for their new members, which their testimonies, either in words or implications, deny.

Two years ago I was not a Quaker. I was encompassed by interests too near a superficial self. Now my concern can transcend to some degree that self to an Inner Light within me and within others. Life now has meaning, and I am glad I have become a Friend.

Brooklyn, New York.

Pacifists and Economic Change

By Mildred Jensen Loomis

KIRBY PAGE is doing an outstanding service in his two-day sustained discussions over the country on problems relating to the present crisis in civilization. It was my privilege to be part of a group sharing his clear and reasoned analysis of the nature of God, of Jesus and of prayer. Had we never heard or read Kirby Page before, we would have known from these sessions that his thinking is the outgrowth not only of scholarly search but of devoted living and experience. In the main agreeing, the group followed thoughtfully. We were deeply convinced that

out of the values and concepts he propounded we must find direction and power for reshaping personal and world trends.

It was when he began specifically to apply his principles to economic life that the first note of real puzzlement and dissent appeared. That we must base our economic life in mutuality everyone agreed. That we must have more private personal property and less corporate monopoly property was not disputed. Likewise when he pronounced as good the already existing common property like church buildings, lodge halls, mu-

nicipal power plants and cooperatives, the group was still in accord. It was when he implied that government control and ownership (such as the R.F.C.) was the direction in which we should conscientiously move (instead of being pushed by circumstance) that dissent came to the fore.

Even though our country has approached State collectivism step by step, rather than by way of deliberate policy, our people, when called on consciously to approve Statism, instinctively turn for support to the ground in our Declaration of Independence. In that document,

we insist, our forefathers named the inalienable natural rights of individuals and granted to the State certain restricted powers and rights. We do not want to accept, in spite of evidence, that in the 160 years since then we have let the State climb to such heights that now it names and supervises almost every act an individual may engage in. We resent that power of the State, but the sad fact is that we do not know that this reaction has a sound and Christian philosophy back of it, and that there is a sound and Christian program that would again put the State in its natural relationship, and allow the individual his true and inalienable rights. It is because Kirby Page does not see this or did not have time to develop it that I should like to comment on it.

Probably the Distributists have most clearly restated the principles and program that put human beings at the center. They insist that no institution (political or economic) is superior to man and his family. Central in their program is the widely distributed use of productive property; i.e., land, tools and shops. They foster small scale organization in all realms of activity—political, industrial, agricultural, educational, religious. They promote the productive home, the cooperative, the credit union, and the small community. They encourage the reading of such books as "This Ugly Civilization," Ralph Borsodi; "Democracy's Second Chance," George Boyle; and "Big Business," "Efficiency and Fascism," Kemper Simpson.

The Distributists believe in individualism but not in the competitive, destructive type which the past one hundred years have known. They would confine government to a limited sphere of action: the maintenance of national defense, the securing of its citizens from trespasses against person or property; enforcing the obligations of contract, and the making of justice costless and easily accessible. Beyond this it should not go, but within that sphere it should be enabled to do a vastly bigger and better job than it is now doing. Superb delineation of this philosophy of the relationship between the individual and his government is in Max Hirsch's "Democracy versus Socialism." A more recent book, "The State," by the brilliant German writer, Franz Oppenheimer, now in Leland Stanford University, gives this same point of view.

A large group concerned for human freedom and the deflecting of the trend toward Statism and private monopoly (among whom are many distributists) are sure of one major step. They hold fast to the basic truth which any Christian must surely admit; i.e., that the *Earth* is the Lord's. They desire to make land common property and are

urging concerned people to study the plan suggested by Henry George in "Progress and Poverty." This ingenious plan recognizes the dual nature of land and would let one portion of land—the produce therefrom—remain private, but would socialize the communal part, i.e., the value which accrues to land because of increase in population, government expenditure, and technological process. How this would insure justice, expel monopoly, raise the wage level and eliminate poverty is matchlessly portrayed in George's writings of half a century ago, and in modern works like "The Philosophy of Freedom," Gaston Haxo; "State of War Permanent Unless—", Louis Wallis; and "Man at the Crossroads," Francis Nielsen. That the land monopoly is still the basic problem underlying modern technological and capital monopoly is clearly portrayed.

That the modern world come to see these truths is so important to John Dewey and others that they have estab-

LOST ANCHOR

Desolately in the eaves
The wind roars ominous. I hear
The groaning trees and panicked leaves
Huddling closely, without cheer.

West wind, you come from the place
I know!
How could you leave it carelessly?
Coming, then come, then gone, you blow
As if you cared for naught but Sea!

But gather your strength and blow as
you may,
You cannot blow my thoughts back here!
You can be fickle, but I will stay
Out where you started your career.

With sadness poignant more than pain
I listen to your passing din:
You come whence I'll not go again,
So hearing you I ache within.

The past is not so passed that I
Can shrug without a backward glance,
And let it like old letters lie
Discarded through some bitter chance!

And now, West wind, where do you go?
No more than I, have you a home!
But where I feel a heavy woe,
You whistle by, and gaily roam.

The settled, everyday domain—
(Slow poison to the living mind,
Some say)—is yet the guardian chain
That binds and saves my mortal kind.

I'll find an anchor for my soul
By taking root, as creatures do,
And leave to you the world patrol,
And widely flung horizons new!

ELIZABETH P. S. ANTHONY.
Peace Dale, Rhode Island.

lished a School of Social Science, chartered by the University of New York, to teach economics as analyzed by Henry George. John Dewey, now honorary president of the school, says: "I do not claim that George's remedy is a panacea that will cure by itself all our ailments. But I do claim that we cannot get rid of our basic troubles without it. It is the first and absolutely fundamental step to permanent recovery."

It is welcome news, then, when voices of leading religious leaders are likewise raised in support of these truths. The Rt. Rev. Monsignor L. G. Ligutti, Secretary of the National Catholic Rural Life Movement says, "When it (George's teachings) spreads widely enough and soon enough it will save our American democracy." Richard B. Gregg endorses the major tenets of the Distributist group (see Sept. *Fellowship Magazine*), and says: "There should be an alteration of land laws and of land taxation in accordance with the principles of Henry George. This would enhance and spread consuming power, reduce frustration and enlarge economic freedom." This Richard Gregg names as one of the bases for a durable peace.

There is one other aspect of Kirby Page's presentation in his two-day seminar's which troubles me. That is his statement that pacifists will not be able to influence the trend of this war or the treaty following it; that their influence will be felt if at all in the third world conflict and the treaty following that. While it is doubtless realistic to say that at present there is no indication that we can effect the present trend, it seems to me to be too negative and dispiriting to imply that we cannot be ready or influential ere the third debacle is upon us. I believe that the thinking of a whole mass of our people could be changed in a relatively short time by powerful leadership with a clear constructive program. There is evidence in the world for such belief.

The whole climate of opinion in Russia shifted in a few years under compelling leadership with confidence in a clearcut new program. The German people responded almost overnight to a commanding leader with faith in his vision. In America, too, people are waiting for new vision and a clarion call. If pacifists were to discard vague phrases, and sharply outline a program which solidly advanced our faith in freedom and yet eliminated monopoly and exploitation, our people would respond in a degree that would effect and redirect present trends. It is that vision and that program we hope will be advanced wherever pacifists meet for discussion and meditation.

Lanes End Homestead,
Brookville, Ohio.

Little Excursions in Wonderland

In the Land of Leaping Waters

AMONG the many advantages of living in the Willamette Valley is that of ready accessibility to so many and varied places of beauty and recreation. For example, in a two-hour ride from Newberg, one may course over the renowned Columbia River Highway; thread his way along a fir-shaded mountain stream in the Cascades; throw snow balls on the slope of Mt. Hood; or watch the crested surf pound the rock-bordered strand of the Pacific. There is a holiday haven for every mood.

A DAY'S OUTING ON THE COLUMBIA

This is Oregon at its characteristic best in summer vacation time, and to revisit some of these well remembered scenes is a part of the ritual of homecoming. Our first little journey of this nature comprised a day's outing up the Columbia. As usual, we stopped at Crown Point, the promontory which marks the entrance to the highway, to get a perspective of the grandeur of river and mountains as far as eye can see. Then dropping down the spiral highway toward the river level, we proceeded toward the land of the leaping waters. We doubt whether there is to be found anywhere, within similar area, such an array of dashing waterfalls, flashing from palisaded cliffs and descending almost upon the very highway. At several of these falls, roadside parks have been made where picnic parties are popular.

GAY AND ROLICKING WAHKEENA

Of these falls, our favorites are Wahkeena and Multnomah. The former is more of a cascade than a cataract. Instead of making a sheer leap into the air, as does the graceful Multnomah, it hurtles its twisting, winding course over a rocky bed throughout its noisy descent. It reminds one of playing hop, skip and jump, and seems to fairly laugh and shout its way down to the waiting Columbia. In short it bespeaks a rollicking, holiday mood—and under its cheery spell our family party spread and ate our picnic dinner.

THE GRACE THAT IS MULTNOMAH

Best known of all the falls is Multnomah, very different indeed from Wahkeena. Where the latter is gay and frolicsome, Multnomah is stately and dignified. One would never think of becoming familiar with Multnomah. Instead, one gazes with fascination upon this crystal, falling film of grace and beauty, as he would stand in rapt ad-

miration before a Greek statue by Phidias. Multnomah flows straight over a towering precipice and drops unhindered for some six hundred feet. In summertime, it descends not as a roaring torrent; rather it falls gently as if a thin white veil were lowered over the face of the mountain. On the day of our visit, the gentle breezes played with chaste Multnomah, so that the white veil floated backward and forward in an effect that was nothing less than entrancing. It was with regretful eyes that we finally turned from the enchanting scene.

TANTALIZING INVITATION

Oneonto Gorge presents a varied attraction in a day's outing on the famous highway. It is a mossy, deep-cut, narrow cleft in the Cascade Mountains, through which flows one of the many mountain streams for which the Cascades are noted. The cavern offers a tantalizing invitation to explore it: to pick one's way, now over the treacherous stones, now over a precarious trail at water's edge, clear through the tortuous gorge to its head, where a resounding cataract pours into the walled-in Devil's Punchbowl. One returns from this little expedition with a sense of achievement—if he gets back dry-shod and without having suffered a ducking.

BONNEVILLE DAM—FAIT ACCOMPLI

Nowadays, no jaunt up the Columbia is counted complete without a call at the Bonneville Dam, the much publicized federal project which has been consummated for the triple purpose of providing power, aiding navigation and giving flood control. When we were there in 1936, the mighty Columbia had been conquered by coffer dams, and the tremendous engineering enterprise was well on its way. In the intervening years the dam as projected has been completed, but already power demands have increased so that new units are now under construction which will more than double the power capacity.

OUT OF THE MOUTH OF A SOLDIER

Fear of sabotage has led the government to take extreme precautions against possible injury to this vast but delicate mechanism. The premises are patrolled by the military, some of whom serve as guides in giving information to visitors concerning various aspects of the project. We were intrigued by the naivete of the youngish officer who was thus talking informatively and entertainingly to a group of us as we

stood on a parapet watching the operating of a giant lock. After speaking expansively of the scope and ambitious purposes of the enlarged dam, he waved his hand toward the great construction achievement of man and exclaimed, "And all this for a little less than the cost of one battleship!" We wanted to cry, "hear! hear!" lest this pertinent but unexpected contribution from the "military man" might go unheeded. Maybe it wasn't naivete, after all. What if this fellow were a communist in soldier's clothing, spreading the subversive propaganda of pacifism? Tell it to Martin Dies!

ON GOING THROUGH THE LOCKS

In our early boyhood days, the only public means of transportation between the Quaker settlement and the city of Portland was by steamboat on the Willamette River. An exciting feature of the river trip was going through the locks at Oregon City, as the boat was lifted, or lowered, from lock to lock, thus making its course around the falls in the river. Those old locks would seem puny things now in comparison to the above-mentioned lock at Bonneville, which has the proportions of a young pond or lake. As we looked on, a tow boat and a huge barge of gravel were silently raised from the lower to the upper level of the river. They occupied so little of the expanse of the lock that we questioned the guide as to whether it was economical to operate the lock at such a minimum of its capacity. "What do you suppose it costs," he asked us, "to complete one operation of the mechanically controlled lock?—Exactly four and one-half cents!" What hath the mind of man contrived! This engineering feat opens the upper Columbia to navigation, and offers a great boon in cheap transportation to the wheat growers of Eastern Oregon and Washington.

JOANNA HILL LED ALL THE REST!

Around Bonneville Dam has grown up a kind of model village whose attractive houses are occupied by government engineers and officers who operate the project. Beautifully landscaped with flowers and shrubs, it presents something of the appearance of a park. As we were leaving the premises, we passed a long parkway planted to a wide variety of choice roses brought together from all over, each variety plainly labeled. What was our delight to see that first in line, leading all the rest, was the Joanna Hill of Richmond!

Joanna, incidentally, was a high school mate of our Mary Ellen.

THE BATTLE OVER THE SALMON

When we were in Oregon in 1936, around the Bonneville Dam, as storm center, raged the battle of the salmon—rather, the battle over the salmon. It raged in the public press and in heated public discussion. The moot question was whether adequate provision was being made in constructing the dam for facilitating the passage of the salmon up the Columbia to their spawning waters. If not, as many contended, it meant the disappearance of the Royal Chinook from the river, and therewith the loss of a major industry of Oregon, said to be worth \$250,000,000. Manifestly, the Chinook salmon represents a vested interest in the Pacific Northwest. Not only that, but this king of all salmon (Tyee, the Indians call him) is the object of a romance of mystery which has won him an impressive array of doughty champions.

Fish ladders, chutes and “watery staircases” were installed in constructing the dam. Would the salmon negotiate them in sufficiently large numbers to save the industry? It is too soon yet to answer the question conclusively, but this year, as counted by automatic mechanical devices, 391,595 Chinooks passed through the “turnstiles” and “made the grade.” The leaping power of these large Chinooks in scaling rock barriers against the heavy current is almost incredible, as recently observed by us in a moving picture of the royal salmon in action, the picture being taken in this very area of the Columbia.

JOURNEY'S END FOR THE CHINOOK

But now, five years later, the scene has shifted 450 miles farther up the Columbia and focuses upon the Grand Coulee Dam. This marks journey's end for the Chinook, for no human device would enable him to surmount the torrent of waters which thunder over the spillways from twice the height of Niagara. Yet the Chinook's hereditary spawning waters lie some 600 miles on northward in Canada, on the far mountain reaches of the Kicking Horse River. The way of these salmon is one of the marvels of natural history. After living a normal life of three or four years in the Pacific Ocean, they turn again into the Columbia and begin a return journey in the spring which is not completed until fall. For 1200 miles they persist in their unerring voyage, and, unconfused by countless tributary streams, make their determined way to the very creek from which they had emerged as mere fingerlings.

UNCLE SAM WOULD FOOL THE FISH!

So now what? The Grand Coulee marks but about half the distance from the Pacific to the Chinooks' ancestral spawning home. To what purpose, after all, are the fish ladders at Bonneville, if the Chinooks survive them only to dash themselves to death against the mighty, concrete barriers of the Grand Coulee? Here is where the “fishologists” and the government fisheries experts come in. They are in the midst of an ambitious scheme to establish new spawning waters on tributaries below the Grand Coulee. Not far from the latter, innumerable salmon are caught in nets, placed in large trucks containing ice-cooled water, and rushed to the one hundred or more pools and ponds where the fish are artificially spawned. All this on the theory—and hope—that the fish spawned here will call this “home” and that the ancestral link to the Kicking Horse River will thus be broken. It's a great idea—and a costly one—but can the Royal Chinook be fooled? In short, can fish nature be changed? Only time—four years of it—will tell. Meanwhile, the battle over the salmon rages on.*

(To be continued.)

NEW STATUS OF FRIENDS' WORK IN JAPAN

By J. PASSMORE ELKINTON

Chairman, Missionary Board
Philadelphia Yearly Meeting (Arch Street)

A final decision was made, Sixth month 23, 1941, by Japan Yearly Meeting of Friends that it would join the new united Church of Christ in Japan. For the time being the Yearly Meeting's business organization will remain intact, but the complete merging of all the individual denominations will come in time. The editor of the *Japan Christian Quarterly* for Seventh month says: “It must be assumed that in genuine church union foreign as well as national workers will drop their denominational labels and subsume themselves under the new and united order.”

From Friends' point of view it comes as a shock that the Yearly Meeting organization in Japan, which has been growing in strength steadily since 1917, should now disappear, and especially if the minimum requirement of the united church should turn out to be the outward observance of Baptism and the Sacraments.

We shall always be able to trust the judgment of the individual Japanese Friends whom we have known. Whatever they feel it is right to do in the

*To those interested in this fascinating problem, we commend an informing and stimulating article which appeared in *The Saturday Evening Post* for September 13, 1941: “The Great Salmon Mystery,” by Richard L. Neuberger.

Church of Christ in Japan, we shall want them to do, and we know that their understanding of spiritual Truth with the years will be growing stronger and stronger. Some individual Japanese families already have their membership with Friends in London Yearly Meeting; before the Yearly Meeting in Japan disappears, others may wish to transfer to a Monthly Meeting in the United States.

From the point of view of the work of Christ in Japan as a whole, I think it may turn out, however, that church union in Japan is a very real step in advance, even if it has no definite place for foreign missionaries. As is also stated in the *Japan Christian Quarterly*, “There have always been and always will be need and place in any land for consecrated Christian life and service.” Leaders of the Foreign Missions Conference in New York seem genuinely enthusiastic for what they believe will be a stronger Christian Church in Japan.

It must be borne in mind that this union, while stimulated by governmental requirements in the past year, for a long time has been gaining strength among Japanese Christians themselves. Perhaps we ought all to be more conscious of the prayer of our Lord that his Disciples may “all be one.” Certainly the least that American Friends can do is to pray most earnestly for an outpouring of Divine Blessing upon the new enterprise, and to give to our Japanese Friends our complete confidence that they are doing what they believe is the Master's will. Gilbert Bowles, writing from Honolulu, Ninth month 25, 1941, says: “We have, for several years, been grateful to feel that Friends at home trusted the sincerity of our Japanese Friends with whom we have worked and shared life, and this trust is never so much needed as in times of crisis when situations are being faced which are seen in different lights in the home lands and in the lands of the newly founded Christian groups.” The minutes of the last session of our Mission Committee in Japan, Seventh month 4, 1941, say: “Quakerism, too, still has a work to do . . . as a leaven in the union church, and as a unit in the wider community of Japan. . . . We are not closing the book now, but only beginning a new chapter.” And Edith Sharpless writes, Seventh month 8, 1941: “Please don't let anyone think that Friends' work in Japan is done. We still want your active support.”

You know that to give alms is nothing unless you give thought also; and that therefore it is written not “blessed is he that feedeth the poor,” but “blessed is he that considereth the poor.” A little thought and a little kindness are often worth more than a great deal of money.—JOHN RUSKIN.

Baltimore Yearly Meeting

By Eleanor Richardson

THE 270th session of the Baltimore Yearly Meeting of Friends (Hometown), held Tenth Month 22-27, 1941, though smaller in attendance than usual, seemed to have an undercurrent of life and vision and hope running through it which left no room for discouragement. We centered our attention on the theme, "Deepening the Stream of our Spiritual Life," on which Alexander C. Purdy led our thoughts each noon. A Worship Fellowship of great help was also held every morning in the Library preceding the business session.

Lindley D. Clark, Callendar F. Winslow and E. W. Haviland, who are recovering from an automobile accident which occurred on their return from Quarterly Meeting earlier in the month, were greatly missed. Visitors among us to our enrichment were Malcolm Lovell with a minute from New York Yearly Meeting, Edwin C. and Molly Morgenroth of California Yearly Meeting (now of Westtown School), Dorothy L. Gilbert of Guilford College, North Carolina Yearly Meeting, Emma and Rachel Cadbury and Grace E. Rhoads of Philadelphia Yearly Meeting (Arch Street), Herman Newman of Kansas Yearly Meeting, Merle L. Davis of the Five Years Meeting, Philip Jacob of A. F. S. C., and Leslie D. Shaffer of the Fellowship Council.

After our Clerk, J. Hoge Ricks, had brought to us Santayana's insight that:

"It is not wisdom to be only wise

And on the inward vision close the eyes,
But it is wisdom to believe the heart" . . . ,

the first session of the Yearly Meeting listened with stirred hearts to Edward F. Raiford's summary of twenty-two American epistles, and to the reading of all foreign epistles. We received the first Epistle from Jamaica Friends with special joy because for many years we had been following their growth in Christian insight and outreach through Harry and Esther Wellon's life among them; and since last year Edna Goodwin, also of our Meeting, had gone to live with them. A minute expressing the hope that this year our own Yearly Meeting Epistle might be delivered to Friends everywhere was occasioned by the fact that last year's epistle was returned unclaimed by French Friends, and that we had not heard as usual from several other Meetings across the seas. We realize that they are tried beyond our comprehension, and are grateful for the inspiration of their faith and courage.

Three concerns emerged: first, ways to help strengthen our smaller meetings; second, the encouragement of that sort of midweek discussion in each local meeting which might often result in their concerns being carried over into First Day worship. Later Rachel Cadbury spoke helpfully of the new flexible programs in the First Day Schools around Philadelphia in line with Friendly methods, yet covering many of the goals set by the United Christian Education Advance. Naturally the third challenge lay in the Service Committee's need for funds, if our generation of Friends is to continue the Peace testimonies of the Society by maintaining Civilian Public Service Camps for religious objectors. The Executive Committee was asked by the Yearly Meeting to fix the quota consistent with the total needed and with a spirit of joyous and sacrificial giving. At the same time the Meeting requested the Christian Education Committee to conduct an educational campaign in the "fellowship of giving" throughout the year. Thirty visited Patapsco Camp (No. 3) on Sunday afternoon, when non-Friends and Friends in camp told what they themselves hope the Camps may yield towards the Way of Life, "which shall take away the occasion for all wars."

Joint sessions with Baltimore Yearly Meeting (General Conference) were held on Saturday afternoon and evening and on Sunday evening, for the ninth consecutive year with mutual satisfaction. The business session consisted of listening to the London Epistle, vivid reports of the meeting of the World's Committee for Consultation in Cuba last spring by Elizabeth Bartlett, of the growth and activities of the Florida Avenue Meeting in Washington, and of the Overseas Section of the Service Committee by James G. Vail. Saturday evening Jesse H. Holmes spoke under the auspices of the Baltimore Young Friends Yearly Meeting on "Facing Group Tensions in America," in which he pleaded particularly that we be quickened as individuals to help our Negro citizens to secure the same opportunities to live full Christian lives under our democracy as white citizens have. On Sunday evening, William W. Comfort's address was on "Friends and the Bible." In his plea that we become *intimately* acquainted with the Bible by living with it daily, he reminded us that its preciousness for Friends lies in the fact that what is true to our own highest experiences will be corroborated there and fresh insights given. "The letter kills, but the

Spirit gives Life," when we read the Bible.

The Young Friends re-elected Harry Scott, Jr., of Park Avenue Meeting, Clerk, and T. Elizabeth Wetherald of Irving Street Meeting (in Washington) Recording Clerk.

Two other speakers at evening sessions were Bertram Pickard, for years Director of the Friends Center in Geneva, who spoke on "Looking to the Future Peace," and Ruth Isabel Seabury of the Board of Foreign Commissioners of the Congregational Church on "The World Mission of the Church." Miss Seabury's talk was a dynamic appeal through rapid, vivid word-pictures of outstanding new Christians whom she knows personally in countries where only a few have yet heard of the historic Christ. She said by way of introduction that she had been a friend of Friends since the first world war when her pastor in Boston had said to her, "Ruth, go to the Quakers, for it is not right that anyone be as lonely as you in holding religious convictions against war."

Alexander Purdy's talks were so rich in new insights of the meaning and disciplines for attaining higher levels of spiritual living that it is difficult to cull from them. But let our Epistle sum up our aspirations which his messages quickened for each of us as individuals and for us also as "one household in the family of God":

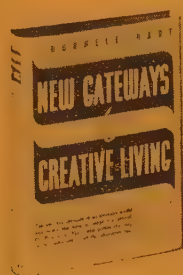
"We would work for a recovery in our time of a sense of the presence of God and of the reality of the spiritual life—that transcending power native to men. Cherishing the words of Paul 'if we live by the spirit, by the spirit let us walk,' we would remember that spiritual power on the highest level is a reality only to those who have achieved it through disciplined living. In the providence of God there are available to the human race physical resources in great abundance, though there is still hunger and nakedness and want. May we learn to cooperate with God in the working out of this plan that the physical needs of all men may be supplied. May we rise to the high challenge of his creative love and enter joyfully into the service of his kingdom. May we strive to so deeply imprint the image of Christ upon our hearts that His Spirit may shine through us into the lives of others. 'God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the Glory of God in the face of Jesus Christ.'"

"Just as we deduce the value of medicine from its effects, so we appraise the quality of our faith from its moral effect upon ourselves and society."

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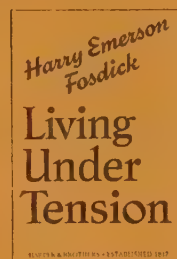
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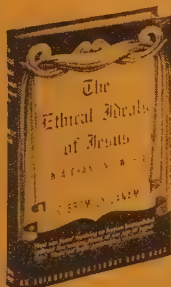
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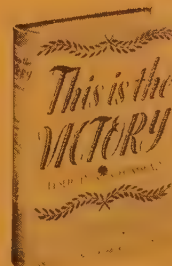
Bishop Oxnam makes acute analysis of the validity of the ideals of Jesus for just such a time as this. Without over-simplification, he throws fresh light upon problems which have confused even the thoughtful in this time of crisis. The chapters are alive with vital facts and personal experiences. Names become persons, places and events take on the color of life.

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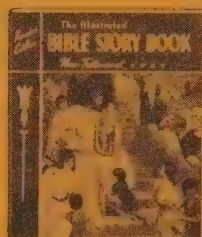
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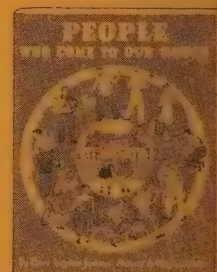
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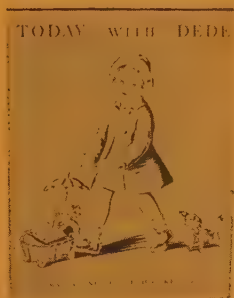
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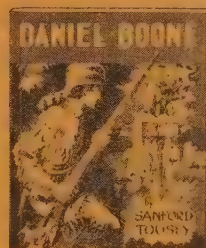
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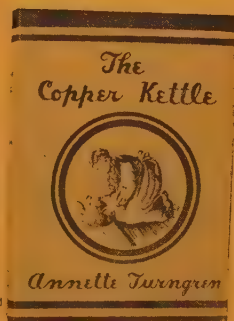
"Woodsmen, pathfinder, builder of frontier settlements, Indian fighter, and fearless explorer"—no wonder Daniel Boone ranks "tops" as American pioneer and as boys' hero. Ages 7-12.



THE COPPER KETTLE

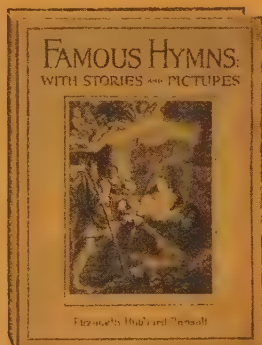
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Perhaps it was Mari's red hair that got her into so much mischief, for most little Swedish girls of her age are perfect little ladies. Or perhaps the freckle-faced little girl's warm heart was responsible for most of her difficulties. But something was always happening to Mari! Against a rich background, redolent of the rocky island of Oland as it was a generation ago, Miss Turngren tells a story that both boys and girls will like. Her characterizations are excellent. Miss Turngren, a daughter of Swedish-born parents, spent last summer on the island of Oland, just off the east coast of Sweden, and most of THE COPPER KETTLE was actually written there. Ages 9-12.

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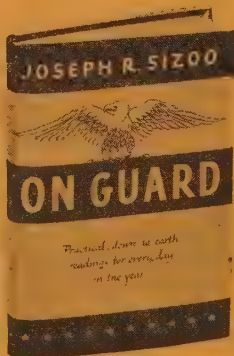
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BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana



THE FAIR ADVENTURE

BY ELIZABETH JANET GRAY

Viking Press, 1941, 298 pp., \$2.00

(Pendle Hill Book Selection)

This is the time of year when parents and other relatives and friends are wondering what books to choose to give to children and young people for Christmas. Some of these may already have given several books by Elizabeth Janet Gray (to her friends Betty Gray Vining, a member of Germantown, Pennsylvania, Meeting). Her "Young Walter Scott" won her a distinguished place among writers for the young. The *New York Times* Book Review called this "one of those rare books, a fully rounded biographical novel written with grace and understanding." "Jane Hope" is a story, the scene of which is laid in the South just before the Civil War. "Beppe Marlowe of Charles Town" was characterized by the *New York Post* as "a superior book by a superior author." Then came "Penn," a biography of our great founder mostly for those of mature years. But it is also appropriate for required reading in high school history classes. To prepare for the writing of this, the author visited all the places in England associated with the life of William Penn.

The subject of this review, "The Fair Adventure," is a story for girls of the age which enjoys "Little Women." The heroine is Serena Page MacNeil, the "least 'un" in a large family in Virginia. It covers the time between Page's sixteenth birthday and her entrance to college. When the author gave me a copy of the book I was gratified, but I did not expect to be completely absorbed in the story of a high school girl. However, it held my attention from cover to cover. It combines a beautiful style, a delightful humor, dialogue which you might hear any day between girls with a cultural background—slang and literary allusion intertwined—and a rare understanding of girl and boy nature.

The eternal struggle of parents and children to understand one another's point of view is realistically and humorously presented. Page arrives at the moment when she is sure a "permanent" is necessary for her happiness. She approaches her Scotch father-doctor on the subject. "Oh no, Page. Oh no, no," is her father's dismayed reaction. "Oh no, your hair is pretty as it is." "Daddy, I need a permanent." "No, Page, it won't do. Just forget about it. A little

girl of your age ought to be in the schoolroom still with her hair in pig-tails." Page could not have explained why the gaining of her point was essential to her happiness any more than her father could understand why his little daughter wanted to spoil her naturally curling hair. In the end he capitulated but told her she must finance the operation herself. Her efforts to raise the money are amusingly told.

The story is very human but with a sweetness and light irradiating from its pages which makes the reader feel that the world must be made safe for such healthy-minded, joyous, courageous youth.

Elizabeth Gray has another book in the hands of the publishers called "Adam of the Road," the story of a wandering minstrel. Such books do something to counteract the influence of much that comes to the ears and eyes of young people by way of the radio and ephemeral magazines and books.

AGNES L. TIERNEY.



EVANGELISM IN CHRISTIAN EDUCATION

BY RICHARD L. OWNBEY

Abingdon-Cokesbury Press, 160 pp., \$1.00.

The enormity of the evangelistic task challenges the reader when he is confronted with "bold type" figures revealing the unchurched masses living in the United States, which run far into the millions in numbers.

By describing and comparing the evangelistic approach of churches of both the First and Eighteenth centuries, with that of today, attention is focused on the changing emphases of a new theology, and the "spread of sociological science."

A clear distinction between "revivalism" and "evangelism" enables one to see that the latter is sane, wholesome, and vital, while the former may be based on a type of emotionalism which lacks depth and permanency.

"The primary function of evangelism is to confront men with the fact of God, whether dealing with the awakening moral consciousness of children, or with the more mature mind of adults."

Man is essentially spiritual, and a true evangelism must "concern itself with the inalienable worth of man." The fact of sin, an understanding of its meaning for both life and society, the saving faith and love of Christ, are all

essential. But evangelism must also look beyond individual and personal effort toward the building of a Christian society.

Christian education, then, is not an attempt to teach children out of books, nor to explain high-spun theories of godliness, but is rather an intelligent effort to bring children, youth and adults to a recognition of Christ as a personal Savior, and is instruction for definite spiritual growth, accompanied by the warmth of Christian fervor.

In its broadest sense, evangelism must include effective processes in education, in order to be Christian, and by so doing brings God into the method and program just as truly as do the promoters of revivalism.

Both Christian education and evangelism are working at the same task, the one reinforcing the other.

"A genuine 'evangelistic climate' should be normal in every church and church school." This "climate" should be a means of helping persons to develop Christian personality, which alone is capable of creating a Christian society. This type of procedure cannot be completed over night, and Christian educators are commissioned to work with patience, vision, and a belief that persons can be conformed to the life and teachings of Christ.

In order to promote the three types of evangelism, namely, educational, personal, and mass, there must be of necessity, three types of evangelists, who are working not antithetically, but cooperatively, in order to achieve a common objective.

M. MARIE CASSELL.

PERHAPS OF INTEREST TO OUR BUDDING POETS

In compiling the "Triad Anthology of American Verse," which is open to all American poets, the publishers offer as first prize to the poet submitting the best poem for the anthology the publication of a book of his poems of not over sixty-four pages. The Falmouth Publishing House editors have opened the contest which will run until January 7.

All poems must be submitted for the anthology, and if acceptable will be published in it. Both established and unknown poets are eligible. There are no restrictions on type of poems submitted, but no poem may be over thirty-two lines. If material is to be returned, send stamped, self-addressed envelope. To the winner of the second prize a set of ten books will be awarded; and ten prizes of a book of poetry each will be offered for the poems rated next.

Poems should be addressed to The Triad Anthology of American Verse, Falmouth Publishing House, 4 Milk Street, Portland, Maine.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

THINKS LOGIC BAD AND SENSE OF HUMANITY POOR

Editor, THE AMERICAN FRIEND:

In the October 30th issue of the New York Times there appeared a statement quoting Mrs. Franklin D. Roosevelt in repudiating Herbert Hoover's plan for feeding Nazi-occupied territory in Europe. Her reasons for disputing the validity of this plan were so lacking in logic and common humanity, that I feel concerned to comment upon her viewpoint, namely that it is the duty and responsibility of the conquerors to feed the conquered peoples and that the problem of starvation is of no concern to our nation.

The majority of our leaders condemn isolationism to the point where we are sending active aid to help the democracies withstand Nazi domination. Who has the right to differentiate between death by bombing and death by starving? What logic, then, leads to isolationism regarding food for the starving and interventionism where munitions are concerned? Surely food is as important as are airplanes. True, the food would go to countries now ruled by Germany, but unless the nations and the human beings within them are saved, what is the use to seek a "victory?" We tell the world that England and America are fighting so that, in the end, the conquered countries may be returned to their rightful peoples. What could be the benefit if the citizens are too far gone to have it matter? I detest isolationism where it involves the preservation of human life, and as a pacifist I believe I am more concerned with the welfare of humanity than Mrs. Roosevelt would appear to be.

Secondly, it is true that the conquerors should feed the vanquished, but if they do not, are we to say, "Well, this is not our responsibility?" On such an assumption all the charities in this country should cease immediately. It is the duty of any government to feed its own people; in America during peace time when this is not done, should we all stop and say, "We should worry—the government is supposed to feed the poor?" This would mean no more Red Cross, no more religious or private charity. The thought is horrible and ridiculous. However, Mrs. Roosevelt says, "It's Germany's worry, not ours." It is extremely disappointing to see so intelligent and humane a woman confuse

her thoughts to such an extent. If all the world followed her advice regarding human enterprise, it is sad to imagine what humans would become.

Over half of Europe is slowly starving. It is our absolute duty to get food over there regardless of Germany's duty, even if Germany should get some of it. Unless we can and do help these miserable peoples, the words "democracy" and "American" become hollow hypocrisies.

DOROTHY WILDE BROWNE

New York, New York.

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THAT PUZZLING QUESTION NUMBER FOUR

Editor, THE AMERICAN FRIEND:

If there is a catch question in Form 47 (the supplementary questionnaire which conscientious objectors are asked to make out when called for the draft), Question Number Four is it. I myself have found it difficult to answer, and in advising many young men on the matter, I have found it also very puzzling to them. It may be valuable to publish some reflections on the subject.

Question Four reads: "Under what circumstances, if any, do you believe in the use of force?"

Of course we all believe in force and the use of force so long as it is a good and legitimate use. We see evidences of force all about us in the rising sun, the growing plants, the falling rain—all are evidence that nature uses force. If we did not believe in the use of force we would not own an automobile or enter it with any confidence in its ability to convey us somewhere and bring us back again. We never move without the use of physical force.

But, obviously, Question Four refers to the use of physical force, restraining or punitive, in human affairs—specifically, police force, the restraint of criminals and the insane, and the restraint of aggressor nations.

Do we believe in police force? I think most of us do. Then do we believe in an international police force? Again, no doubt many of us do. Then what is the difference between an army and an international police force? Let us stop here. We can qualify our statement and say that police force is necessary and good as long as it is properly and legitimately applied. Like the forces of nature as manifest in wind, rain and fire, and like the biological urges, it is good and is a

blessing up to a certain point. Beyond that point it may be a curse and a disaster. Even love, the most constructive force known to man, may, if improperly applied, become a deadly thing.

Much more may be said about the legitimate use of police force: it acts only on a higher, long established authority; it has the welfare of the offender as well as of the offended at heart; it saves life wherever possible rather than destroying life; and it consents to use violence only as a last resort. Personally I feel certain that most police violence, words as well as acts, could be profitably done away with.

Legitimate police force takes and restrains the offender without violence, where possible, and it protects the offender's neighbors. It does not move into the city where the offender lives to shell and bomb the entire town and to shoot down the absolutely innocent neighbors as they flee their burning homes. On every police force it frequently happens that, if the wife and children of the offender are left in danger of poverty by the removal of the head of the family, a purse is made up among the police themselves for the aid of this family, or in some other way their welfare is assured them. That is typical police procedure.

But Question Four refers to the basic policy of the use of police force in human relations and not necessarily, perhaps, to the use of either police force or military force in particular.

Our thinking will be clarified (and our Draft Boards enlightened) at this point if we distinguish sharply between *force* and *violence*. We do believe in force, and we do approve the legitimate use of force justly and properly applied, but in human affairs we do not believe in the use of violence. Violence is force deliberately applied with harmful or destructive intent.

Friends have never approved the use of violence even in the treatment of the violent—the criminal or the insane. War is a violent method, in which soldiers are schooled and practiced in the arts of destructive violence. We do not believe in capital punishment or even in punitive penal procedure.

My answer to Question Four is: "I believe in force so long as it is constructive and not destructive, as long as it considers the well being of the individual or the nation to which it is applied. I do not believe in the use of violence under any circumstances, not even in the exercise of legalized police power." There are many, even Christians, who can apparently interpret war as considering the good of the enemy. "This hurts me as much as it does you, but I am doing it for your own good!" Some must feel that it is for the ultimate good of

Europe, even Germany, that we slaughter soldiers and civilians alike and that we starve millions of women and children. I cannot see it.

FLOYD SCHMOE

Seattle, Washington.

SOME SOBER THOUGHTS ON THE MESS WE'RE IN

Editor, THE AMERICAN FRIEND:

World peace is the greatest question before the world, except the question of salvation. How can it be attained with world conditions as they are today?

An immediate peace would be preferable to the promise of a future peace after a long war, but there is no prospect or possibility of an immediate peace, and could there be any greater menace to world peace or the cause of Christ than a Hitler victory?

Some are advocating a negotiated peace, a just peace or peace without victory. We have no way of judging the future but by the past. Does the past give us any record of a negotiated peace or peace without victory after the opposing forces were locked in a death struggle, one fighting for power to rule the world, the other fighting for self-preservation?

It is useless to talk now of a just peace; the nations involved will not give Germany a just peace until the political power of Hitler is crushed, and the German people have no right to ask for a just peace until they renounce Hitler and Hitlerism. "Whatsoever a man soweth that shall he also reap," is just as true of a nation as it is of an individual.

After this war, the world will need some kind of an organization for peace and before trying to build an effective international organization, we might first consider the efforts of the past and the cause of their failure.

Some think the League of Nations failed because it did not have enough power; others think it failed because the United States, having originated the idea, refused to join with the other nations; but it failed because it was a "house built on the sand." The political leaders of Europe tried to get the United States to police the countries of Europe. They sold the League Covenant to our President and called it Wilson's League of Nations.

If it had not been for the minority in the Senate, we might be in the thick of the fight today. An effective organization for peace might be an International Court for each continent and a

higher or World Court for all nations, with the power of economic isolation to enforce their decisions.

If an economic blockade can win a war, economic isolation might prevent a war.

As long as we are in the world we are a part of the world, and this nation cannot be a leader in the cause of peace and adopt a policy of complete isolation.

FRANK SANTEE

Gibson, Iowa.

NON-COMBATANTS OF NANTUCKET

Editor, THE AMERICAN FRIEND:

A dark cloud of gloom hung over the island of Nantucket in 1771-74. The inhabitants realized the impending conflict and foresaw the approach of British fleets. They realized their exposure and that they were without material defense. Their assertion was positive that it was of no vital consequence to them which of the two contending forces would collect their taxes. They had not participated in the French and Indian War, fighting to gratify the greed of England for a vast domain, nor had they shared in the religious intolerance that sustained that war.

More than a century before Jefferson declared that "the earth belongs in usufruct to the living, and the dead have no inheritance in it," Nantuckian forebears solved the problem of greed for land for themselves and for their posterity. They were immune to a regimentation that would classify them with those who were in rebellion against the government.

Loyalty to government has always been a characteristic of Friends. The revolt preceding the Revolution was precipitated by those who had risked their lives in the French and Indian War and were deprived of an opportunity to gratify their own personal greed. Friends were under no obligation to sustain the existing order by force. This existing order was committed to a state religion sustained by a general tax. Many Friends sought refuge along the Atlantic seaboard from Maine to Southland. A considerable number settled in the Carolinas. The islanders were recognized and respected as non-combatants by both British and American forces. Their vessels were free to sail the seas at will, a privilege not accorded others. The same consideration was allowed them in the War of 1812.

No present or future sacrifice will be required greater than that which has been made for us. We will strengthen that which remains.

CHARLES E. LUKENS.

Wauseon, Ohio.

SINGLENES OF PURPOSE VITAL TO WORSHIP

I go to Quaker meeting because it answers to my need for a sense of the presence of God as no other experience can do. Like all thoughtful and seeking people, I have flashes of insight when I am alone. These flashes of "the light that never was on land or sea" reveal to me "the world of reality that gives meaning and purpose to the world of sensation." I know from them that the world we sense is one means of revealing God's eternal purposes. There is no means of measuring their value. But they are not the only way those purposes are revealed. They, alone, cannot satisfy the soul's needs. They must be aided by a shared experience.

We crave companionship, and we need it quite as much in our spiritual quest as in our social relations. The recluse in a religious sense is quite as eccentric as the recluse in social life. Both deny to themselves the priceless intangibles of human companionship. To secure companionship in my religious life I have found no means as satisfying as attending Quaker meeting.

In such a meeting we settle down into an expectant silent waiting—expectant, because we have thus found in the past an increasing revelation of the meaning of life; silent because we cannot hear the voice of "the Presence in the Midst" unless we eagerly listen. As a home is more than the sum of its parts, as a deep friendship is more than the sum of the two personalities, so a Friends' meeting far transcends the whole of the physical and human content of the place. Where it is held is of no moment. Singleness of purpose is the one minimum essential.

Friends like to describe their meetings as experimental, and by this they mean that the central purpose is the finding of new truths. They believe that no human being can comprehend all of Divine Truth, but the deeper meanings of life can be revealed in an increasing degree by an all-consuming devotion to a common quest. Often there is failure in the search as the scientist fails in his efforts. But there is the deep conviction that we are on the frontier of a revelation of God's purpose for us and for our day. Sometimes the new meanings of the eternal truths come in the silences, sometimes through the spoken word. However they come, they have a cleansing power and they bring a great desire to make one's life conform to the pattern they portray. It has been said that every Friends' meeting that is "held in the Life" is a rebirth of Quakerism. This is true, as it inspires a newness of life in those who attend.

CHARLES W. PALMER.

Westtown, Pennsylvania.

PROGRESS AT THE TEMPO OF THE MEETING

The following excerpts are taken from a paper read by Charles E. Hiatt, pastor of the Meeting at Lewisville, Indiana, before a group of ministers of Dublin Quarterly Meeting and before their Meeting for Ministry and Oversight.

It is commonplace to say that we are living in a rapidly changing world. It naturally follows that the church and her ministry necessarily share in the changes that are taking place. The early church acted as two spiritual guides—a pastor and a teacher. The teacher found his chief sphere in his study and his pulpit. He was seldom in the homes of the people. The pastoral calls devolved on the pastor. This made possible the great messages such as were given by preachers like Jonathan Edwards, Talmadge, Spurgeon, Finney, Parker, and many others. But times have changed. As it is now the pastor must be (so many of our meetings feel), a general man of affairs, a "mixer." He must be able to instruct and edify on Sunday and then meet the people in their homes within the days of the week; he is expected to be both pastor and preacher.

In Detroit, Michigan, when the Saturday papers come out, one may read a notice like this: "Metropolitan M. E. Church, Woodward Avenue North. Merton S. Rice, preacher, Dr. Allen, pastor." Small wonder that Dr. Rice is a great preacher. That he does it well is proved by the fact that as a general rule many are turned away from the doors of his church almost every Sunday.

But for today we are concerned with the pastor in the homes of the people. There are certain advantages to be gained by the ministry that is carried to the home and family. The pastor may have greater success in reaching the individual; he may learn by personal contact something of the background and inner life of the people to whom he is ministering in a collective way; he may learn indirectly of certain family or community needs or find good material for public discourse.

In this type of service—the effort in behalf of the home life—no hard and fast rule can be given to guide one toward the desired end. In such service it will be well to remember the Friendly counsel, "Watch for the opening of the way." The spirit in which the pastor enters it, also, is of much importance. He should always be cheerful, carrying with him an atmosphere of genuine friendship and personal interest. There must be that confidence and trust that will make those who are in distress or trouble feel free to speak intimately with the minister with the assurance of no betrayal.

Of paramount importance, also, is the responsibility upon those who, by church appointment, are to share with the minister his charge toward the members and attenders of the meeting. In these days of changing conditions and customs it might be easy to shift the responsibility for the care of individual and home life to just one member of the meeting. But we must consider thoughtfully the words of the Discipline, "Ministers and elders are associated in the spiritual care of the flock, and they should jointly feel the responsibility of the spiritual condition of the membership and the congregation." This service is not one that can be fully attended to by simply meeting people, occasionally, in the public meetings of the church, but elders and overseers and other "concerned" Friends must supplement the efforts of the pastor with the individuals and in the homes as well. Only in this way can we know people best and help them most.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

THE GIVING OF THANKS

Let us come before His presence with thanksgiving.—PSALMS 95:2.

* * * *

Do you say that the universe cares as little about our praise as the ocean for Byron's command to "roll on"? Well, I vote against you. I believe the universe does care, and needs our gratitude.

RICHARD C. CABOT.

* * * *

The first National Thanksgiving Proclamation was issued at New York by President George Washington on October 3, 1789. The official copy failed to reach the State Department and for 125 years the document was lost as a public record. On January 1, 1921, it turned up in a private collection of papers sold at auction in New York City, and was purchased by the Government for \$420.

* * * *

The Proclamation was reverently written, calling all people of the States to give sincere thanks "for the signal and manifold mercies, and the favorable interpositions of his providence, which we experienced in the course and conclusion of the late war; for the great degree of tranquility, union, and plenty, which we have since enjoyed; for the peaceable and rational manner in which we have been able to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted; for the civil

and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and in general for all the great and various favors which he hath been pleased to confer upon us.

GEORGE WASHINGTON.

* * * *

The three requisites to the proper enjoyment of earthly blessings: a thankful reflection on the goodness of the giver; a deep sense of our unworthiness; and the recollection of the uncertainty of our long possessing them. The first will make us grateful; the second, humble; and the third, moderate.

HANNAH MORE.

* * * *

He enjoys much who is thankful for little; a grateful mind is both a great and a happy mind.

THOMAS SECKER.

* * * *

Our thanks should be as fervent for mercies received as our petitions for mercies sought.

C. SIMMONS.

* * * *

To receive honestly is the best thanks for a good thing.

GEORGE MACDONALD.

* * * *

Gratitude to God makes even a temporal blessing a taste of heaven.

WILLIAM ROMAINE.

* * * *

Blessings we enjoy daily, and for the most of them, because they be so common, men forget to pay their praises. But let not us, because it is a sacrifice so pleasing to Him who still protects us, and gives us flowers, and showers, and meat, and content.

ISAAC WALTON.

* * * *

*For sunlit hours and visions clear,
For all remembered faces dear,
For comrades of a single day,
Who sent us stronger on our way,
For friends who shared the year's long road,
And bore with us the common load,
For hours that levied heavy tolls,
But brought us nearer to our goals,
For insights won through toil and tears,
We thank the keeper of our years.*

CLYDE MCGEE.

ONE COMMON HEART

Man is dear to man: the poorest poor
Long for some moments in a weary life
When they can know and feel that they
have been
Themselves the fathers and the givers-out
Of some small blessings; have been kind
to such
As needed kindness, for the single cause
That we have all of us one common
heart.

WILLIAM WORDSWORTH.

JAPANESE FRIENDS GIVE HONOR TO THE BOWLES

From the Society of Friends in Japan has come a letter to Oskaloosa, Iowa, Monthly Meeting expressing "a feeling of loving regret" at the retirement of Gilbert and Minnie Pickett Bowles, who went to Japan from that meeting so many years ago.

"Bowles San," as the Japanese like to call him, went to Japan in 1901, eight years after Minnie Bowles had gone. Soon after her arrival the Sino-Japanese War broke out. As a result of conflicting attitudes toward war, the Friends Church became divided, and it was at this difficult point that Gilbert Bowles picked up the work of reconstructing the Friends group. With untold patience and wisdom he unobtrusively brought the church together again, so that the Society of Friends in Japan, although small, holds a position of honor in the Christian world today. In like manner, the Friends Girls School has risen from an insignificant mission school to a Christian school of the first rank.

The following paragraphs were sent in behalf of Japan Yearly Meeting.

"Rather than missionaries in the narrow sense, perhaps it is better to say of the Bowles that they have been cultural ambassadors. Gilbert Bowles has been one of the promoters of the tuberculosis prevention movement in Japan, of the temperance and purity movements, and of work for the blind. He is one of the foremost of those who founded the School of Japanese Language and Culture. Minnie Bowles has been zealous from first to last in the support of the "Door of Hope" Settlement House in the slums of Tokyo, and in a women's club (an association for home-makers) which has been meeting for close on to forty years.

"But perhaps the peace movement has been their real life work. Hardly had swords been sheathed after the Russo-Japan War, than Gilbert Bowles enlisted thirty-five "Elder Statesmen" from the Japan Christian world, and started the peace movement. This finally developed into a national movement which drew into itself such men as Marquis Okuma, Viscount Shibusawa, Baron Sakatani and other politicians and business men of influence. The establishment of the Japan Peace Society was a great work. Again keeping himself in the background, he was an active worker in behalf of the Japan-American Society, and the Committee on Japan-American Relations. It may not be known perhaps how on one occasion he called up the American Ambassa-

sador late at night, at the latter's summer retreat in Hakone, and presented his view of international policies. Nor of how on another occasion he was summoned to a session of the Foreign Relations Committee of the American House of Representatives, and spoke on the situation in Japan, like a true ambassador. Nor of how in recent years, deeply concerned for Japan-China relations he has gone back and forth between the two countries, striving for better understanding and relationship.

"Unfortunately the spirit of the times was contrary to his heart's desire, and the sword has been drawn in every country. The relations between Japan and America have grown worse than ever before, and the stored-up bitterness of 100 years has been let loose between Japan and China. There is grief that although 'having obtained a good report through faith, they have not received the promises,' but 'God has provided something better for us, that they without us should not be made perfect.' The witness that proceeds from faith is never in vain. It is like subterranean streams of water, or the heat deep in the center of the earth which, when the time and occasion arise, will break forth. We do not doubt the efficacy of the spiritual spring that will heal the age-long ills of mankind on this earth.

"To the Mission Board of Philadelphia Yearly Meeting and to Oskaloosa Monthly Meeting of Iowa Yearly Meeting, and to all American Friends who sent these messengers to us to help us, to guide us, to make us worthy to endure afflictions for Christ's sake, we give thanks; and like Paul and the Elders of the Church at Ephesus, with mutual sorrow, we send Gilbert and Minnie P. Bowles back as our ambassadors, believing that they have a great commission to fill. We send them not with tears and trembling but with joy and hope."

QUAKER PYRAMID AS PUT BY COLLEGE WRITER

During the week in which Kansas Yearly Meeting was in recent session, there appeared in *University Life*, the Friends University campus newspaper, the following description of the Quaker setup. We hand it to the "Yearly Meeting Expert" for this well timed journalistic feature, and for an exposition which many oldsters would find it hard to improve upon.

"And the big bugs have bigger bugs that jump on 'em and bite 'em, and the bigger bugs . . ." might truly be said of

the business organization of the Society of Friends in the present day setup.

The basis of the system is in the "Monthly Meeting" which corresponds to the ordinary church in any other branch of the Protestant religion. It is named thus because the group in each Meeting meet for business sessions once a month. There may be more than one "Meeting" within the confines of a Monthly Meeting. These are usually designated as "Preparatory" meetings which in time will become full-fledged monthly meetings and carry on their own business. The Monthly Meeting is the final authority in the great business of the Society, however, and is therefore rightly called a "base."

Several Monthly Meetings are banded together into a "Quarterly Meeting." These, of course, meet for business sessions four times during the year, at specified times and places. A Quarterly Meeting may cover territory in two or more States if there are not sufficient members in the membership, but usually they are within a good "yelling" distance of each other. The Quarterly Meeting is merely the coordinator for the Monthly Meetings, and a representative for a larger number of people.

The "Yearly Meeting" is a group of Quarterly Meetings which meet for business once each year. This is the official representative body of a large group of people, often of more than one State. However, even the Yearly Meeting is not supreme in matters of vital importance, for here, too, the Monthly Meeting is supreme in its decision, but often accepts the suggestions of the larger body.

There is an organization which is a co-ordinator for the Yearly Meetings called the "Five Years Meeting." This, as its name indicates, meets every five years to do important business, and maintains a permanent board for issues which come up during the time between meetings. In the United States, the only place where there is such an organization, the Five Years Meeting Board is located in Richmond, Indiana.

Above the Five Years Meeting is nothing more important than the "World Committee," which meets whenever there seems to be a need for world-wide action on the part of the Society of Friends.

This organization is not duplicated in its entirety in the nations outside of the United States, but is quite similar to those abroad.

And so, when you hear one speak of coming from Blank Monthly Meeting you will know that is the local church, while Blanker Quarterly Meeting is merely the larger group of locals, and the Blankest Yearly Meeting is the most important in the scale of business sessions in the eyes of the public.

QUAKERDOM • AT • LARGE

Jeanette Hadley, formerly editor of our Friends Bible School publications and Secretary of the Board on Christian Education of the Five Years Meeting, has accepted the position of Director of Religious Education and Assistant to the Pastor, Howard W. Cope, at Asheboro Street Meeting in Greensboro, North Carolina.

* * * *

On the front page of the current issue of the *Federation Herald*, published by the Syrian and Lebanese-American Federation of Eastern States, Boston, Massachusetts, appears the picture of our Friend, Dr. Elihu Grant, who is characterized as "friend of the Syrian-Lebanese." Elihu Grant is a contributing editor of the *Herald*.

* * * *

Herbert Hoover has accepted the chairmanship of the Honorary Advisory Committee of the national campaign to provide a new women's residence hall at Earlham College. The campaign was formally launched on the evening of November 1 at the Earlham Homecoming banquet, attended by hundreds of alumni, when the goal of the dormitory campaign was set at \$225,000.

* * * *

Their many Friends will be particularly interested in the word which has just come from San Francisco from Robert L. and Margaret T. Simkin under date of November 9: "We have had sixteen days in Riverside, Whittier, Pasadena, Lindsay, Paradise, Sacramento and Berkeley, which gave us time for very satisfactory visits. Only two days before we arrived in Los Angeles the American President Lines found a berth for Margaret on the *President Grant*, so we are on board, automobile and all, with passage booked to Penang, from which we shall travel by other steamer to Rangoon and then drive up the Burma Road."

* * * *

"What kind of a world do we wish to live in after this war?" This was the topic discussed in an all-day institute conducted on November 7 by the Woman's City Club of Cincinnati. In the arrangement of the program, chief emphasis was placed on the spiritual factors involved, in which prominence was given to the approach made by the Society of Friends. The Editor of THE AMERICAN FRIEND was invited to speak on this subject, and has rarely had a more attentive and receptive hearing than that given by the two hundred representative women of Cincinnati who were present. Ernest A. Wildman of

the Earlham College Faculty participated helpfully in the discussion which followed.

* * * *

Writing from England in the *Friends Intelligencer*, Hubert W. Peet reports the recent death at seventy-eight years of Philip Bright, the youngest son of John Bright, "that great Quaker figure in our Parliamentary history and in the history of Liberalism." "Thus passes," writes Hubert Peet, "the last direct link with 'the People's Tribune,' as John Bright was called, though of course there are many grandchildren still living—Roger Clark of Street being perhaps the best known to you." . . . In the same letter it is reported that Karlin Capper-Johnson, Secretary of the Friends Peace Committee, and well-known by American Friends, has, on appeal, been granted unconditional exemption by his tribunal as a conscientious objector.

* * * *

A continental dinner and program was given by First Friends of Whittier, California, on November 2, at which a large representation of European exiles were guests and participated largely in the program. Andre Previn, thirteen-year-old concert pianist, appeared before the group, and members of families formerly influential in the political and economic life of various European lands spoke and sang: Mrs. Gartner, of Vienna, told of her twenty years' acquaintance with Friends work there; and Mrs. Elbogen, of Prague, spoke of the efforts of English Friends in alleviating suffering in Europe. Dr. Schniever, Viennese violinist, and Norbert and Stephen Mueller were enthusiastic contributors to the entertainment. With O. Herschel Folger presiding, the program included an official welcome from Merritt Burd, Clerk of the Friends Meeting, further greetings from Pres. W. O. Mendenhall, and the principal address by Harry A. Hollzer, Judge of the Federal District Court at Los Angeles.

* * * *

From the magazine, *Science*, for October 31, we take the following paragraph: "D. Robert Yarnall, mechanical engineer of Philadelphia, Pennsylvania, has been selected as the fifth recipient of the Hoover Medal. The medal will be presented to Mr. Yarnall during the annual meeting of the American Society of Mechanical Engineers in New York City, which will be held from December 1 to 5, with the following citation: 'D. Robert Yarnall, humanitarian, engineer and a leader in the engineering profession, who rendered outstanding service as a mem-

ber of a mission that fed the children of Germany at the end of the World War and that is now aiding refugees in this country and Europe and providing food and relief for the children and mothers of France. These distinguished public services have earned for him the Hoover Medal for 1941.' The medal was formally instituted on April 8, 1939, during the celebration of the fiftieth anniversary of the American Society of Mechanical Engineers, to commemorate the civic and humanitarian achievements of Herbert Hoover, to whom the first award was made." Robert Yarnall, formerly Clerk of Philadelphia Yearly Meeting, Arch Street, was one of the "three wise men" who visited Germany following the "day of broken glass," on that now famous mission of overture and helpfulness.

NEWS OF OUR MEETINGS

In cooperation with Chicago Quarterly Meeting and the Western Yearly Meeting committee having oversight of such matters, Evanston, Illinois, Meeting reports the recording of Lewis V. Benson as a minister in the Society of Friends.

* * * *

On Thursday evening, November 13, West Richmond Meeting was in regular monthly business session, with an unusually large attendance. At 8:15 business was suspended and the Meeting listened over a portable radio to the discussion on world peace and how to get it, as presented by the "Town Hall on the Air," the speakers being John A. Dulles, Norman Thomas and Dorothy Thompson. Who says that Friendly procedure is not easily adaptable to changing conditions?

* * * *

The meeting at Newcastle, Indiana, is trying two new undertakings this year: one is the Unified Budget by which all funds are raised through the various Bible School classes; the other is that of "Fireside Chats" at the parsonage on Sunday evenings for the Quaker Club for young people. Both ventures are proving successful. . . . Different prayer meeting leadership is chosen each week, and the meetings develop into something like forums. Attendance at these mid-week services is increasing.

* * * *

Friends of West Lafayette, Indiana, are holding meetings every Sunday afternoon for Friends and friends of Friends, in the University Church, North Street, near Grant Street. A half-hour's discussion begins at 4:00, with the meet-

ing following. Discussion topics include: on November 30, "The Origin of Methodism"; on December 7, "The Purpose of Soil Conservation"; and on December 14, "The Chicago Work Camp." Further information concerning the meetings may be had from Merritt Webster, 431 S. Chauncey Street, or from Theodore K. Noss, 126 N. Grant Street, West Lafayette.

* * * *

H. Clark and Nelle Bedford, now of Middlebury, Vermont, were in Richmond, Indiana, on November 2 to participate in the Homecoming program of the First Friends Meeting. Clark Bedford, who was the first pastor of the united congregation of the East Main and South Eighth Street Meetings, presented the morning message, which was followed by a congregational dinner. W. Bruce Hadley, pastor of the meeting, presided at the program which followed and presented the male quartet in two numbers. Some time was spent in reminiscing, during which Mary A. J. Ballard of Whittier, California, and a number of other Friends spoke. It was recalled that November 2 marked the birthday of Timothy Nicholson and much was said in the memory of this beloved Friend. Charles M. Woodman gave the principal message of the afternoon, built around the theme, "Our Yesterdays and Tomorrow."

* * * *

Winneshiek Quarterly Meeting was held at Valton, Wisconsin, on October 24-26. Richard R. Newby was present, as were the pastors from Sawyer, Wisconsin, Orin and Oshea Hutchins, and Alvin Hoskins, pastor at Hesper, Iowa. Newly welcomed into the quarter was Sylvia Pinkin, the new pastor at Valton, who has just come from Ohio Yearly Meeting. She brought the Saturday evening message based on the text, "Seek ye first the kingdom." Orin Hutchins spoke at the opening session on Saturday morning. Richard Newby's Sunday morning message centered around temperance. On that afternoon, Oshea Hutchins, who was responsible for the missionary program, presented, with Anna Hansen, an instructive and interesting little playlet. Alvin Hoskins brought the evening message following Lewis Hoskins' report of some of his travels and work among the Indians.

* * * *

Profits from their "Quaker Farm" this year have nearly enabled members of the Hortonville, Indiana, Friends Church to wipe out an indebtedness of \$600 which was still charged against the meeting after a \$3600 remodeling program had been completed and largely paid for by personal subscriptions. The "Quaker Farm" consists of thirty-six rented acres, to which members donated equipment and time to seed eighteen

acres to oats and eighteen acres to soy beans. The ground was prepared and the harvesting done by members donating their time. When the books were totaled recently and all expenses paid, the "farm" netted the meeting \$394 profit. Counting the profits from the "Quaker Farm" and money paid which had been subscribed, the Hortonville Meeting of slightly more than 150 members had paid \$2,400 during the past year on remodeling and improvement besides keeping up the regular operating expenses of the church. Orval Dillon is pastor.

* * * *

The Friends Meeting at Plainfield, Indiana, observed the month of October very profitably, according to Five Years Meeting suggestions. October 5, Children's Day, was a satisfying and inspirational one. On October 12, Rally Day was truly a red letter day, with 205 at Sunday School and a large attendance at church. The following Sunday brought the quartet from the Merom C. P. S. camp to Plainfield, at which time these boys offered musical selections and then told of their work. As this was Young People's Day, the girls arranged the pitch-in dinner while the boys loaded the station wagon full of canned fruit and apples from Plainfield and the vicinity. Following the dinner, the C. P. S. boys spoke and sang at the Indiana Boys' School. October closed with Family Day, on the 26th. On all these days, helpful messages were brought by the pastor, Frank J. Long, and special musical numbers were given by the choir, directed by Chester Drake, with Ethel Atkinson as pianist. . . . The Pastoral Committee has released Frank Long to accept the chaplaincy at the Indiana Boys School.

* * * *

On November 3, the Women's Foreign Missionary Society of the Poughkeepsie, New York, Meeting held an open meeting with Rupert H. Stanley presiding. Dr. Theodore Huebener of New York, in charge of languages in the New York City schools, spoke of the work of the American Friends Service Committee. A volunteer speaker in the interests of this organization, he sketched the Committee's history and spoke in detail of their relief work in Spain and France, also showing slides. Friends attending felt that his splendid and comprehensive presentation of A. F. S. C. work was a real challenge for Quakers to be more alert and active in this phase of their own work. . . . Under the auspices of the Peace Section of the A. F. S. C. Kirby Page presented three addresses on "The Religious Contribution to a Just and Durable Peace," when he was in Poughkeepsie on November 3. The first address came at 4 p. m. when the topic, "How Does God Deal with Evildoers?"

was discussed. The dinner conference on "How Can We Follow the Way of the Cross in an Age of Violence?" was followed by an open evening meeting on the kind of a world government which is practical and desirable in this generation. . . . On November 8 and 9 there was held a two-day conference on "The World's Organization for a Lasting Peace," under the auspices of the Peace and Service Committees of New York Yearly Meeting.

ON OUR INDIAN MISSION FRONT IN OKLAHOMA

Arthur and Westine Shufelt wrote from Council House recently: "Because of some very nice things said about us by Walter Woodward in THE AMERICAN FRIEND, we are having many letters of inquiry to answer, which have called for seventy-two pieces of mail (letters and cards) to be sent out."

Women of Council House Meeting, some of them Indians and some white women, have been much stirred this fall by reports of the work done through the American Friends Service Committee to relieve suffering people in unoccupied France and also war sufferers in England. The Council House Aid Society has made and sent to the Service Committee fifteen outing-flannel garments for children in France and four warm comforts to be sent to England. Although their own cash incomes average not more than \$400 per year and many families really need help, they have suggested that Christmas gifts usually sent to them should go this year to the hungry and cold children in European countries.

On September 30 and October 1, a group of twelve Indian Christians gathered at the Seneca tribal camp grounds and later at the home of Westine and Arthur Shufelt for the first conference held by adult Indian members of our mission meetings. Attendance was limited by heavy rains which made roads very difficult or impassable. At the first session the subject discussed was how to make our meetings more helpful towards spiritual growth. Ermin Perisho spoke helpfully of how we can recognize God's voice speaking to each of us, and a discussion followed in which some of the Indian attenders took part. The evening was given to getting acquainted and comparing experiences in the different meetings and activities carried on, particularly in the Kickapoo and Seneca Centers. The evening ended with a sing around the piano, one of the Indian women playing for the group. Next morning the group visited Seneca Meetinghouse to see the painting of Christ in Gethsemane, the work of Norman Young, an Indian member of the meeting, and afterwards gathered again at

the camp grounds for worship, discussion and a picnic dinner before separating. No Osages were able to attend, but the other three centers were represented and those present decided to call another similar conference at the Kickapoo Mission Farm next July.

David White, a member of Kickapoo Monthly Meeting, has been made regional secretary for the Fellowship of Reconciliation in Oklahoma and Arkansas, with headquarters at Norman, Oklahoma.

Does anyone know of a used Delco light plant, in good condition, which might be bought at reasonable cost for Seneca Meetinghouse? Friends there have depended for two years upon light kindly furnished by the near-by local store, but the store plant is wearing out and lights have failed several times recently in the midst of meetings. Information about available plants may be sent to the Indian Committee office, 421 College Avenue, Richmond, Indiana, or to Arthur Shufelt, Seneca, Missouri, R. R. It is important that any light plant considered be in very good condition.

NATIONAL ASSEMBLY OF STUDENT CHRISTIANS

The call to a record-breaking national gathering of Student Christians of all denominations is being scattered across the college and university campuses of America this month in preparation for a National Assembly of Student Christian Associations, to be held at Miami University, Oxford, Ohio, from December 27, 1941, to January 3, 1942. It is expected that 1,500 delegates will assemble for a week of study, discussion, prayer and planning.

An emphasis upon study seminars will dominate the week. "Christian Faith and Social Reconstruction" has been taken as the theme. Delegates will represent local campus organizations affiliated with the Y. M. C. A., Y. W. C. A. or any of the regional councils of the National Intercollegiate Christian Council.

Dr. Gregory Vlastos of Queens University, Kingston, Ontario, will be the main lecturer of the National Assembly. Dr. T. Z. Koo, long-time leader of the Student Christian Movement in China and the world, will also be at Oxford for the week.

Information regarding the Assembly may be had by addressing the Executive Secretary, Miss Edith Lerrigo, 600 Lexington Avenue, New York, New York.

DR. ADALBERT CZERNY

The American Friends Service Committee workers who assisted with the child feeding work in Germany follow-

ing the first World War, and many others, will remember the name of Dr. Adalbert Czerny. He was of great help in establishing the child feeding work, particularly in determining how the children should be examined and classified. It seems fitting, therefore, that mention should be made of this grand old man who helped make the child feeding in Germany and Austria a great success.

Dr. Czerny, known as the father of Child Therapy, died in Berlin, October 5, 1941, at the age of 78. He was born in Czakova, Galicia, in 1863. In 1893 he began his medical career at the University of Prague. A year later he was called to Breslau as Assistant Professor and established there the clinic and polyclinic for sick children. He was promoted very rapidly and went to Strassburg in 1910, and to Berlin in 1913.

During the World War he became consultant and adviser to the American Commission in its investigations of health conditions among the children. For years he was the editor of a year book on Child Hygiene. As a teacher of a great number of baby specialists, he made important contributions to the field of pediatrics.

Dr. Czerny retired in 1932 and lived quietly in Berlin where one of his sons is Professor of Experimental Physics at the University of Berlin.

The greatest achievement in his profession—a completely unknown factor fifty years ago—was the study of "summer mortality" of babies. As a result of his research he made charts which nowadays have become an indispensable equipment throughout the whole medical profession. Due to his discoveries and recommendations, infant mortality decreased by seventy-five per cent during the past fifty years.

DR. MICHENER IN TRIBUTE TO A BRAVE FRIEND

It is with a deep sense of personal loss that I have just read of Mr. W. Harnett's death on July 21 from black water fever after five days of illness. He had recently recovered from flu and over-exerted himself for several hours, digging out his car in the Kenya mud and rain. It was too much of a risk for an ex-consumptive in a malarious country, and the fatal black water followed. But how could anyone colonize tropical Africa without risks?

Mr. Harnett was not a Friend, but he probably did more for Kaimosi Mission than any Friend in the U. S. A. Of the near-by settlers, he best understood and appreciated what we were trying to do for the natives. Tea at Harnetts was a real rest for any missionary. We could unload each other's troubles and discuss things far away from our

problems. We were glad to associate with a settler whose treatment of the African workmen was above reproach, who set a good personal example of work with his own hands—not common among some settlers—who could meet the buffeting of fate without the narcotizing aid (?) of alcohol and nicotine, who could grin and bear it when most men cuss, and whose children were good examples for our own.

His life was not one of ease. He was the son of a worthy English workman. After preparing himself for teaching and accountancy, he was given a few months to live with consumption. He preferred to "starve in sunny South Africa than die in damp England of t.b." He taught English in Dutch schools in South Africa. He fought in the World War in German East Africa, and on discharge signed away his chance of pension by agreeing that his physical condition was A1—and all on one lung!

He bought on time his Kaimosi farm from the government when most other soldiers there got theirs free. He planted coffee as the government mistakenly advised, then he tried tea. His logging activity supplied most of the logs for the mission sawmill. He efficiently ran our Industrial Department during Fred Hoyt's furlough and audited mission books and tried to teach us bookkeeping. He often sent fruit and meat to Mission and Hospital. Before his death he had taken up livestock—difficult and risky in the tropics—and was managing five other farms for men who were lucky enough to be able to leave them for England or the army. And, all this on one lung! I remember how hard it was for me to slowly walk with him so he would not have to puff! Colonizing makes or breaks a man, but it never broke him. He had the kind of grit and grin out of which his country's Empire was built.

He admired the American way of a man earning his own position. He despised an inherited title. He had no use for the ritual of his Anglican Church, and probably little less for the ritual of words of many Christians whose deeds did not equal his, which were rendered, he would say, in the name of common decency and courtesy.

He was buried the night of the day he died among friends at Kaimosi cemetery. Our school boys must have sung most appreciatively, as the African honored him. Dr. A. A. Bond—probably his closest friend—spoke. Besides his wife and son in Prince of Wales College, Kenya, he left two daughters in college in England on scholarships.

I have lost a friend whom I greatly admired and appreciated. If fortune favored, I had hoped to visit him again,

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but now I have another link with the hereafter. He leaves me pleasant memories of a worthy colonial and a noble example of courage and cheerfulness in adversity and Christian conduct. I honor his memory.

R. B. MICHENER, M. D.

Wichita, Kansas.

BIRTHS

JAY—To James C. and Elisabeth Christian Jay, on November 1, 1941, at Noblesville, Indiana, a son, Thomas Christian. The father is the great-grandson of Allen Jay.

DEATHS

NEWLIN—On October 30, 1941, at Whittier, California, Olive Wilson Newlin. The daughter of Timothy and Elizabeth Ann Terrell Wilson, she was born at Dublin, Indiana, June 30, 1858. A teacher herself and the daughter of the Principal of Spiceland Academy, she was married on July 10, 1884, to a teacher in the person of Thomas Newlin. In 1891 Thomas and Olive Newlin removed to Newberg, Oregon, where he became the first President of Pacific College. Subsequently he was Vice-President of Wilmington College and President of Whittier College and Guilford College, and in all their educational relationships Olive Newlin made her modest but valuable contribution. She was a loyal Friend, deeply spiritual and as far as her health permitted took an active part in the religious and cultural life of the communities in which she lived. Olive Newlin embodied the Christian graces of faithfulness, devotion and good cheer, spiced by a lively sense of humor. Her husband preceded her in death in 1939. Surviving are three nephews and two nieces.

STARBUCK—On October 25, 1941, in Whittier, California, Rene Harvey Starbuck, aged fifty-six. The eldest child of Asa and Thurza Anna Harvey Starbuck, he was born in Hendricks County, Indiana. He was graduated from the Central Academy of Plainfield, Indiana, in 1902, and removed to Whittier with his family the following year. In 1915 he was married to Gladys Banks of San Dimas, California, and to them four children were born. He was a life-long Friend and an active member of the East Whittier Church, where for a number of years he served as Clerk. An ardent advocate for advanced education

for all classes of people, he gave fifteen years of service as school trustee in the Lowell School district. With the exception of a few years spent in Arizona, his home was in or near Whittier since 1903. Besides his wife and children he is survived by two sisters and several nieces and nephews.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Lewis Benson, 911 Greenleaf St., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Jeanette F. Stetson, secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for 11 a. m. Worship,

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INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street.
Church School—9:30 a. m. Meeting for Worship—10:45 a. m. Errol T. Elliott, Minister.
Telephone, Riley 5224.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

United Meeting for Worship of Twentieth Street Meeting and Fifteenth Street Meeting. From October through April at Friends Meeting-house, 221 E. 15th street, First Day at 11:00 a. m. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Ave. and East Spruce St. Bible School, 10:00 a. m., Meeting for Worship, 11:00 a. m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m., Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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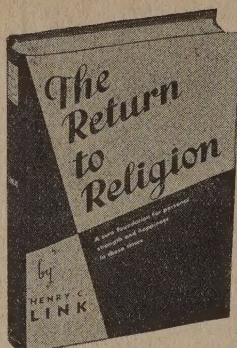
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